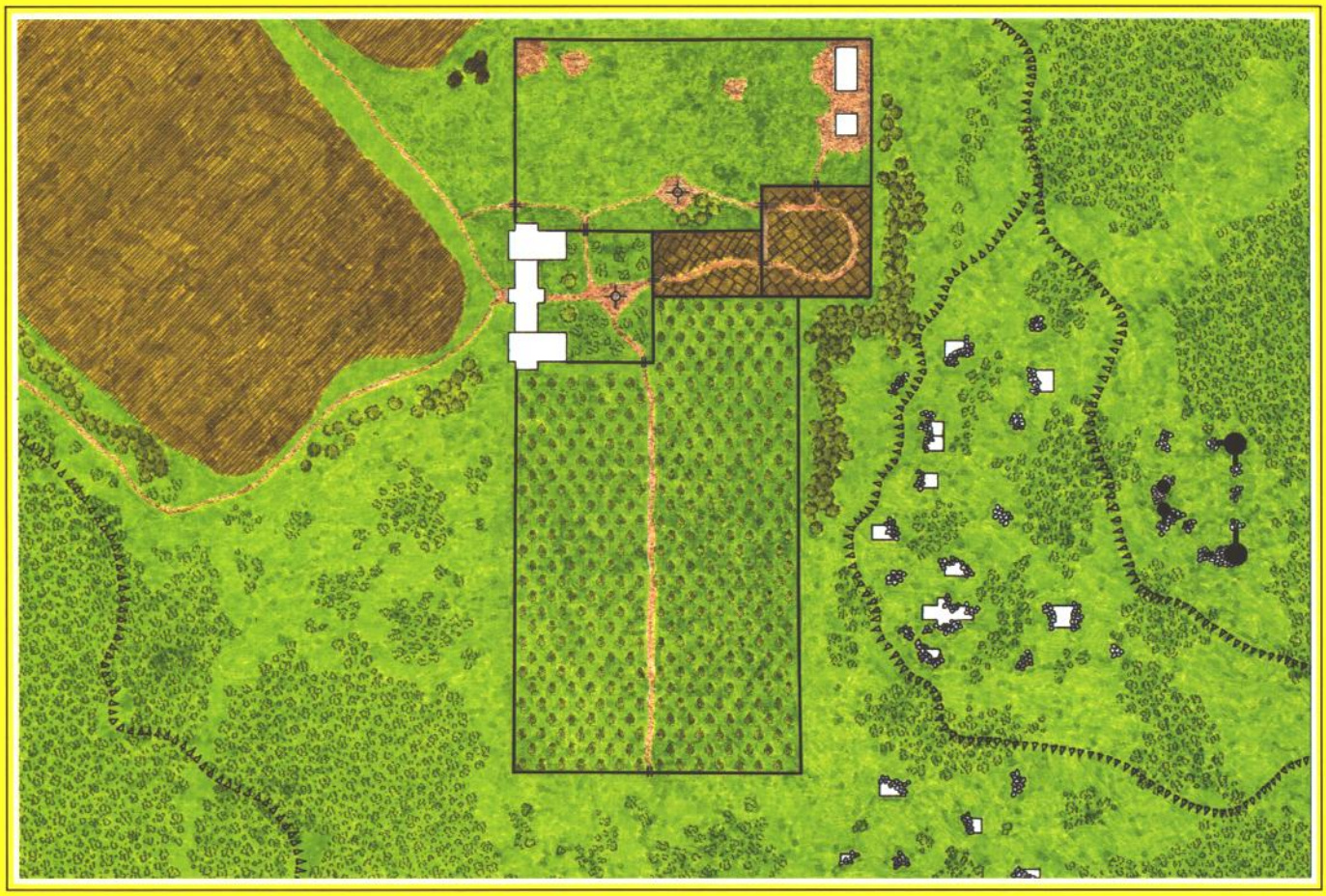
ENCYCLOPEDIA HARNICA 9



BEJIST
Ancient Sindarin fortress and prison

HERBLORE
Plants and potions formulas and uses

THE PAGAELIN
A cruel and utterly unpredictable people

COLUMBIA GAMES INC.

#6009

ENCYCLOPEDIA HARNICA

ENCYCLOPEDIA HARNICA (EH)

Welcome to Encyclopedia Harnica. This concept has received more requests from gamemasters using Harn than anything else. The idea is to present consistent additions to Harn in a well organized expandable format. This module is designed to be cut into individual pages, three hole punched, and inserted in your own EH binder. The simplest procedure is as follows. (1) Remove the staples. (2) Remove the covers, colour plates, and pages from the booklet and cut them into individual pages along the folds. (3) Three hole punch each page making sure this is done on the side with the widest margin. (4) Arrange the pages into their separate articles and insert alphabetically into your EH binder. We hope you already have our CITIES OF HARN expansion module. This module contains the seven cities of Harn, organized for inclusion in EH, and our local scale and interior mapping keys which we cannot repeat herein.

EH9

This issue we have Bejist, the Earthmaster site on Setha Heath; a resource article, Herblore; and the fourth article on a barbarian nation, the Pagaelin.

BEJIST

An Earthmaster site on windswept Setha Heath and an ancient Sindarin fortress and prison, Bejist is now home to the renegade Navehan sect who manipulate the Pagaelin. At their temple/farm complex the priests of Naveh grow an assortment of some of the more interesting herbs on Harn, and search for the legendary secrets of Bejist. With these grim guardians, Bejist is an unsavoury place for would be adventurers.

HERBLORE

For aspiring Apothecaries we present a guide to some of the significant flora of Harn. The plants described have varied (not always beneficial) effects, and several are illegal to cultivate or possess. We also provide the formulas for preparing the herbs and notes on their effects and uses.

PAGAELIN

Sometimes called 'the half-Gargun' by their civilized neighbours, the Pagaelin are among the most cruel and unpredictable peoples on Harn. The growing influence of their Navehan augurs and their extensive use of drugs has done nothing to gentle them. With little concept of honour, and their propensity for ambush, the Pagaelin make their range no place for the foolish or unwary.

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NEXT ISSUE (EH10)

BURZYN

One of the most impressive fortifications on Harn and the centre of the small kingdom of Chybisa, Burzyn has twice changed hands in the last fifty years.

CHYBISA

With two of its neighbours having claims on its throne the small but rich kingdom has a delicate political balance to walk. The situation has already given its monarch ulcers.

ATLAS HARNICA

The Kingdom of Chybisa, covering the entire kingdom in detail.

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Bejist is located on Setha Heath about two leagues from the north coast of Belna Straight and fifteen leagues from the Ulmerien River. It is surrounded by the vast expanse of the desolate heath and is constantly battered by the regions high winds. There are numerous treacherous bogs and quagmires scattered throughout the surrounding terrain. The site contains buildings from three different periods, in various states of repair. Bejist is situated just outside the range of the Pagaelin tribal nation.

THE EARTHMASTERS

The only visible structure built by the Ancients is the domed building to the southwest. If they ever erected any other buildings here they have long since vanished. The purpose of the structure, as with most other Earthmaster remains, seems to have been to house the Godstone, albeit in a rather unusual manner. As with every other known Earthmaster site the builders abandoned it some 15,000 years ago.

THE CODOMINIUM

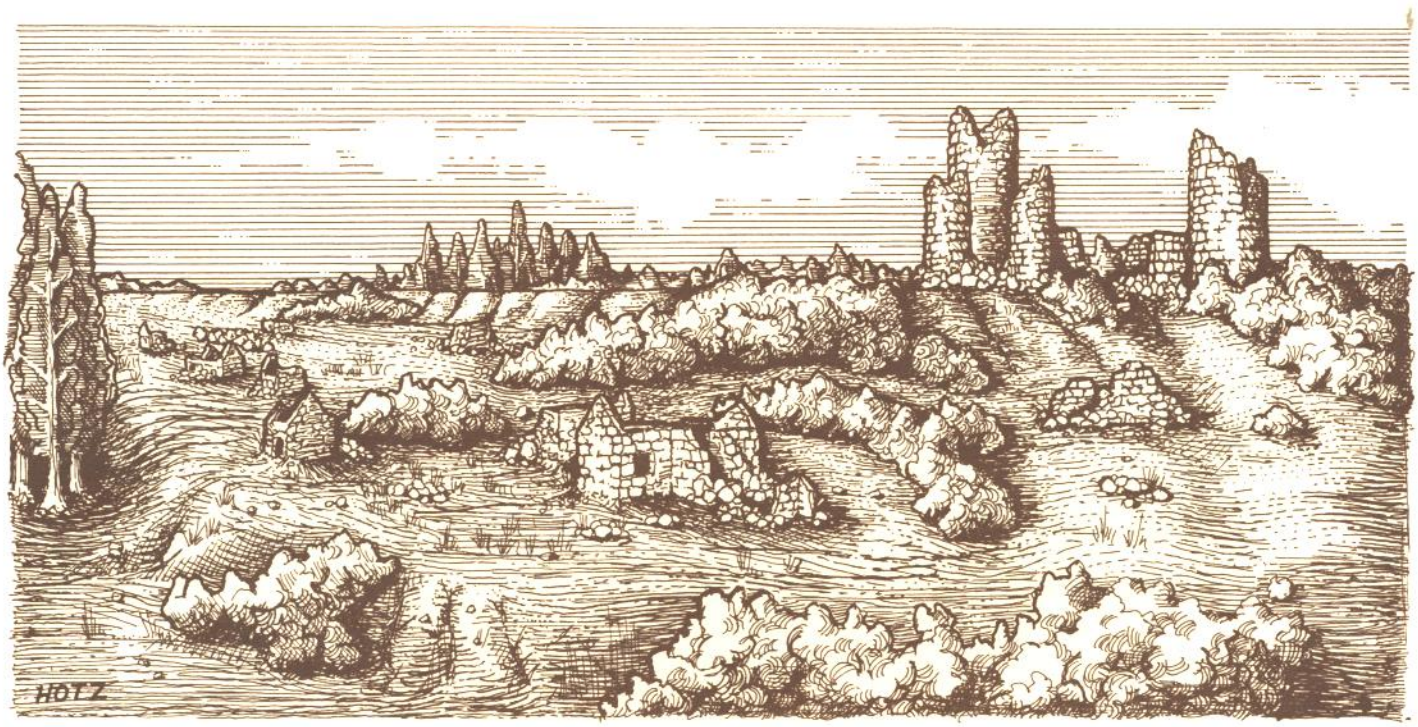
As the waves of Lythian invaders heralded the beginning of the Atani wars, Daelda, Sindarin King of Harn ordered fortifications built at Bejist. At that time (about 850BT) Bejist was on the coast. Initially little more than a supply depot and one of a chain of minor coastal fortresses its importance grew as the wars continued. When Daelda ordered the abandonment of eastern Harn, the fortifications were greatly strengthened and its garrison increased. At its peak there was a middle sized town at Bejist and Caer Harmenel was one of the most formidable fortresses on Harn. The population was primarily Jarin with a sizable minority of Khuzdul. The Sindar population is hard to ascertain. The settlement was primarily a garrison town consisting of the families of the Jarin troops. The ruins from this period show unmistakeable evidence of Khuzan building techniques. During the Atani Wars the Sindarin used the fortress as a prison, a practice that some believed did not cease with the Battle of Sorrows.

The Sindarin and their allies evacuated Bejist soon after the tragedy of the Battle of Sorrows, leaving it to the ravens and the encroaching heath. The site was seldom visited over the next several centuries due partly to its remote location and in no small part to its having gained an unpleasant reputation among the few wanderers and tribesment that crossed Setha Heath. Legends that the ruins and the heath itself were haunted grew and the credulous believed that the winds that howled over the heath were the voices of gods. Over the centuries the sea retreated southwards leaving the harbour, which had never been deep, a marshy salt flat. As the sea continued to withdraw, the old sea bed became virtually indistinguishable from the numerous marshes on the heath.

CULT OF AEDLAD THE IMPRISONED

In 664 an internal schism in the church of Naveh in Tashal led to the formation of the Cult of Aedlad the Imprisoned, a group of Navehan clerics who for various reasons (see GM notes) regarded Bejist as an important site. Fleeing from Tashal the cult established a temple/farm complex at Bejist, using the ruins of the old garrison town in its construction. Since that time the cult has prospered, increasing in numbers by the kidnapping of infants from the Pagaelin tribal nation, over whom they exert considerable influence. In the intervening years since their self-imposed exile from Tashal the cult has somewhat modified Navehan theology, although they retain their sacred rituals almost totally unchanged.

The clerics have extensive croplands, orchards and gardens near their temple. They also raise some livestock. This is unique among Navehan temples on Harn, all other temples being located in urban areas and have other means of subsistance. The Navehans are also supplied by the Pagaelin tribes who trade, albeit unwittingly, with the priests at the augur lodges (see "Pagaelin" [EH9]). The Navehans suffer no interlopers at Bejist, and trespassers that they catch are unlikely to have a pleasant memory of their visit.



BEJIST
GM MAP

BRIAN CLEMENS
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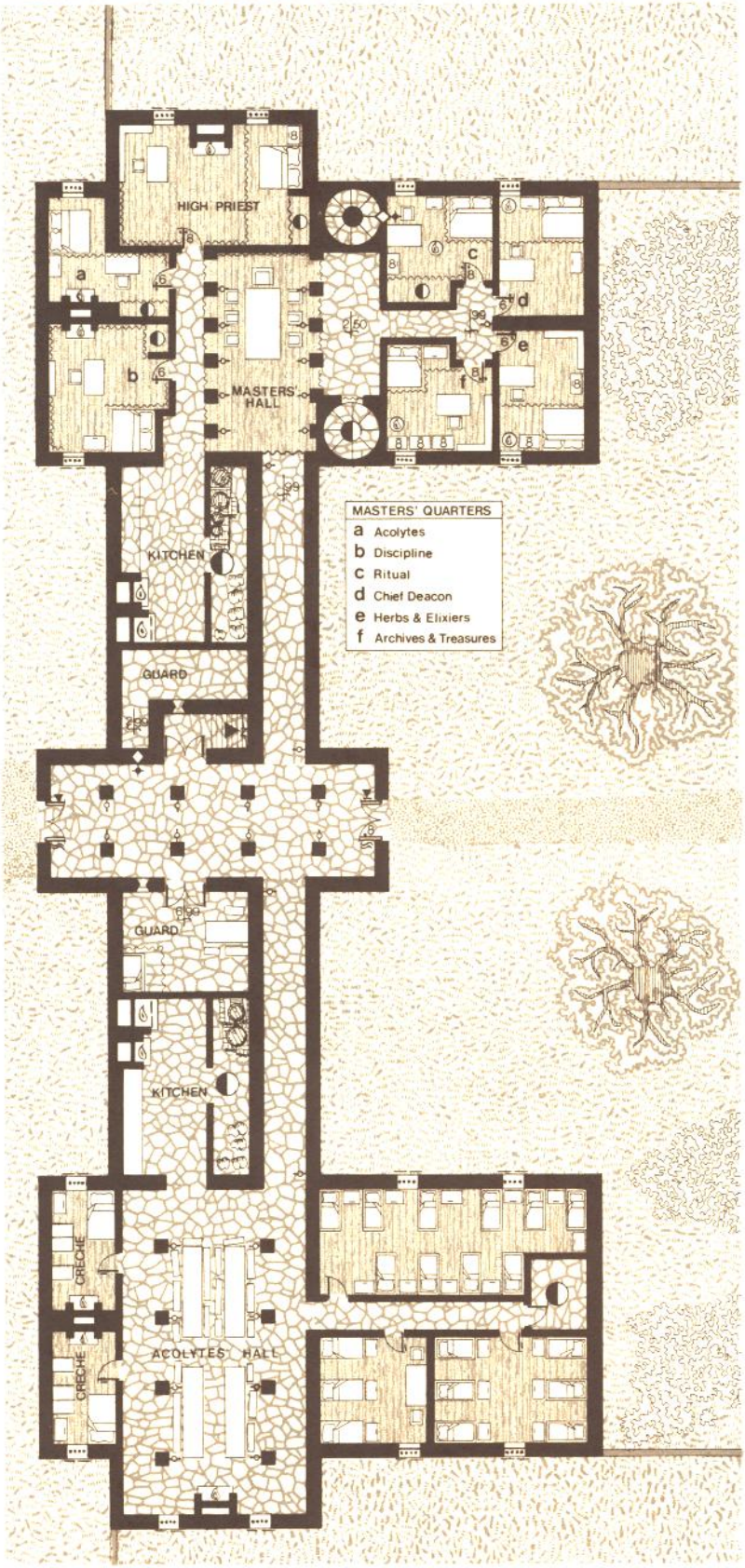
TEMPLE OF RYIKUN — Ground Floor



INTERIOR SCALE
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1. TEMPLE OF RYIKUN

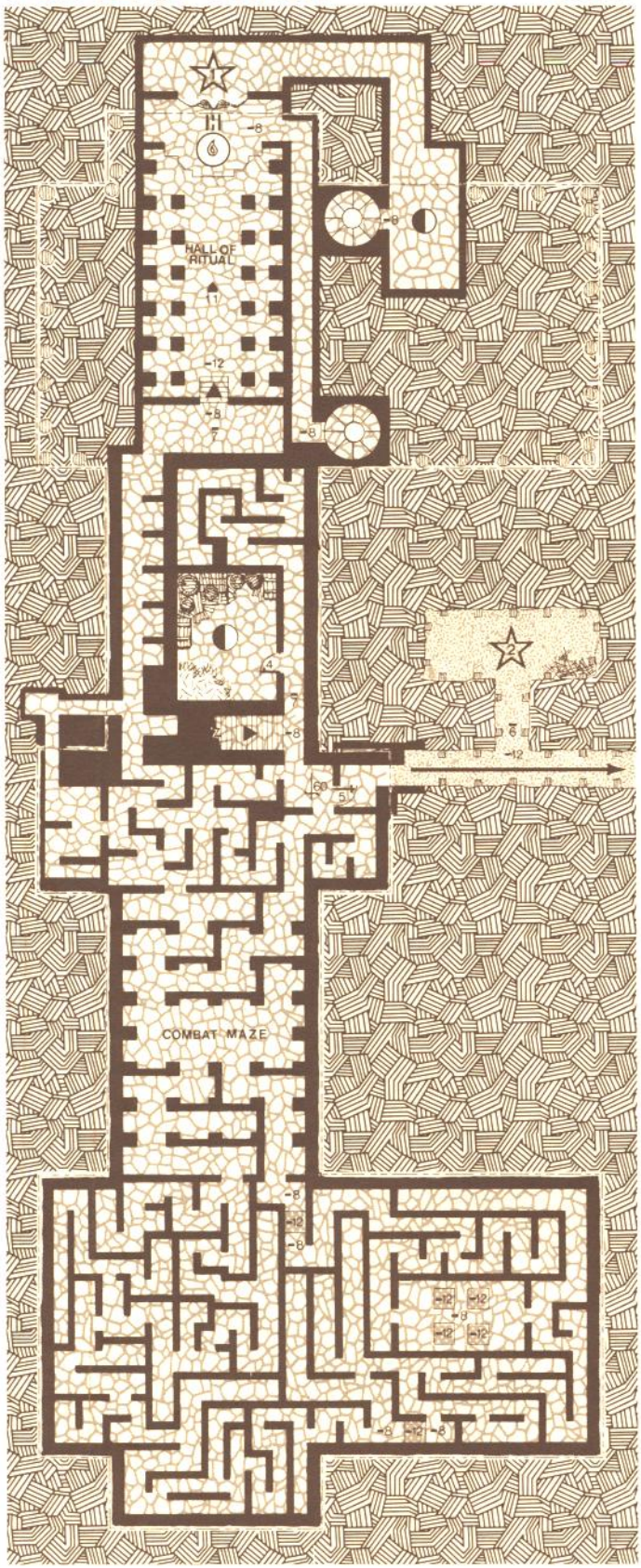
Founded in 664, the temple is built of stones salvaged from the abandoned Codominium settlement. The structure has one floor and a cellar and is the largest Navehan temple, albeit an heretical one, on Harn. The general layout is reminiscent of other Navehan temples but due to its location on Setha Heath, is less economical of space. To the northwest of the temple there are two large open fields farmed by acolytes. To the north is a livestock paddock; this contains two barns. To the south, the orchard provides enough fruits for temple consumption. To the east are two gardens, the larger for vegetables, and the smaller is a herb garden yielding various medicinal and alchemical herbs. The nature of these will vary slightly by season but will always contain Alanal. This latter is tended by acolytes under command of the Deacon of Herbs and Elixirs, a senior acolyte, and chief assistant to the Master of Herbs and Elixirs.

GROUND FLOOR

The ground floor is clearly divided into two wings; the northern for the masters, and the southern for acolytes. There are accomodations for seven of the former and up to fifty-three of the latter. There are also two creches for the care of infants stolen from the Pagaelin to be raised as acolytes. There are no servants in this temple; all menial tasks are performed by junior acolytes, generally between eleven and twenty in age. Senior acolytes have various functions, including guard and administrative duties; some serve as personal assistants to masters and augurs. The augurs who live among the Pagaelin are drawn from the ranks of the older acolytes.

Each of the masters has a particular responsibility. The High Priest is chief of the temple and his word is law. He presides at the most important rituals, and sets temple policy. Since 716 this office was held by Lerepin; the temple has abandoned the use of clan names. The Chief Deacon is the High Priest's right hand and is responsible for the augurs among the Pagaelin. The Master of Archives and Treasures is custodian of the cults books, scrolls, relics and monies; most of which have been obtained since the cult fled from Tashal. His most valuable relic is a copy of the scroll of Taurin Halfhand which inspired the schism that led to the cults founding. The Master of Ritual teaches the esoteric mysteries to acolytes and has various ceremonial functions. His personal deacon operates the special effects room during cult rituals. The master's chamber has exclusive access to the special effects room in the cellar by means of a mechanically hidden secret door. The Master of Discipline administers the orders rigid code of obedience. He has no deacons, but has enlisted, unknown to each other, most of the acolytes as informers. The Master of Acolytes is in charge of training the junior acolytes. The Master of Herbs and Elixirs is an unusual position in the Navehan church but of particular importance in this temple. Through his assistants, he gathers, cultivates and prepares the drugs and potions consumed by the members of the order and the Pagaelin.

TEMPLE OF RYIKUN — Cellar



INTERIOR SCALE
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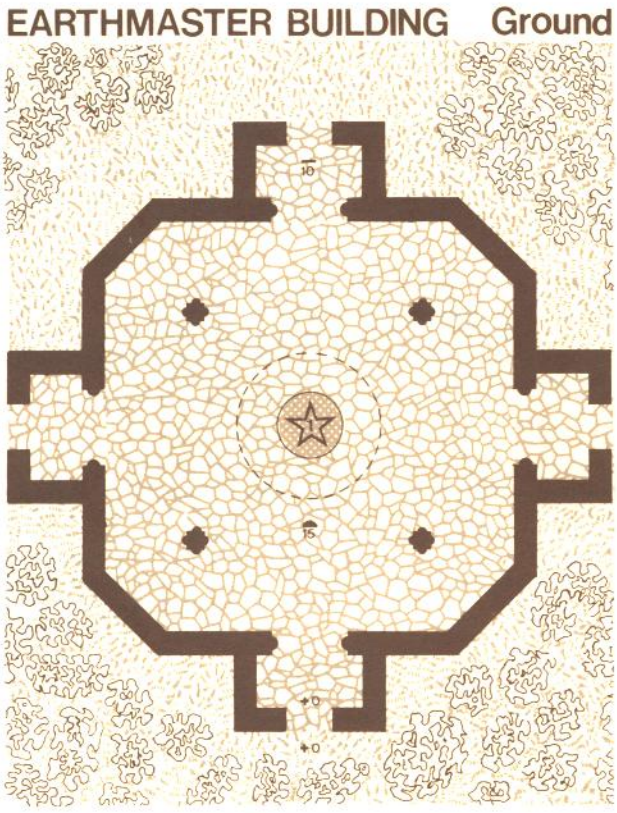
CELLAR LEVEL

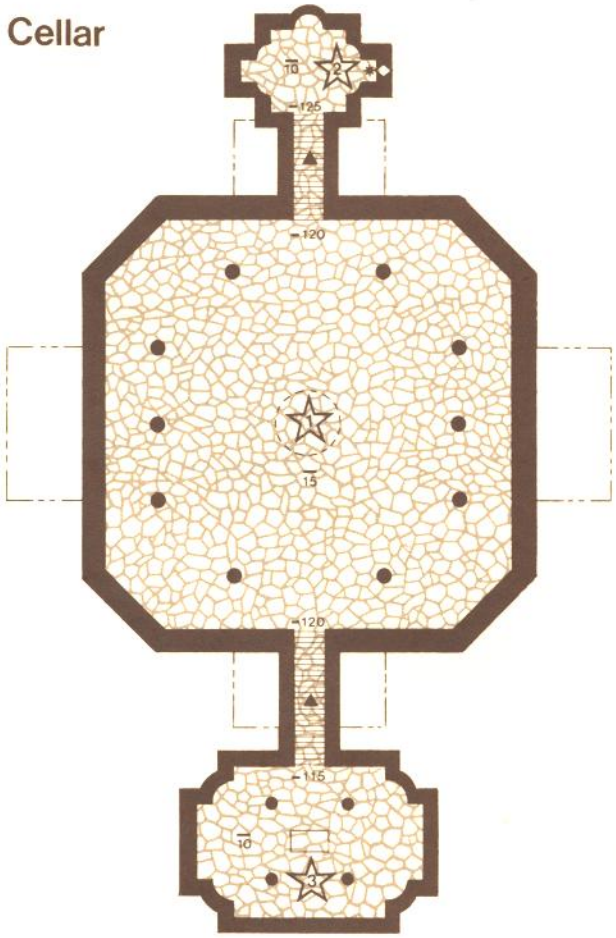
The cellar contains the cult's Hall of Ritual. The ritual focus is located at the hall's north end, where is located a raised platform surmounted by a large brazier, the only illumination in the hall. A bas-relief of Dekejis dominates the north wall. The hall is vaulted and cloistered and it's floor is at a lower level than the rest of cellar. The acolytes access, from the south, is through the northern portions of the combat maze. There is a masters staircase used by the masters, deacons, and a few privileged acolytes. Near the acolytes staircase there is a storeroom.

The combat maze is comprised of various dark passages and cul-de-sacs generally between two and three feet wide. Illumination is prohibited in the maze except in the store room. There are also six four foot deep pits in the south maze. The maze is used to sharpen the senses of the clerics. About seventy-five percent of the time there are at least two acolytes stalking each other for practice. The masters and deacons sometimes participate in this pastime as well. The largest hall in the maze (marked "Combat Maze") is the starting point for the Herth-Akan. To the south of this hall is a true maze. The victim of the Herth-Akan enters the maze through the west entrance and must remain within for at least one hour. At the end of this period seven hunters begin their pursuit, also through the west entrance. Those able to leave the maze must do so by the east entrance. Other members of the temple are forbidden to interfere with the Herth-Akan on pain of death. The quarry and the hunters are thereafter permitted to go wherever they choose for the remaining three days of the ritual. The Herth-Akan is usually called down upon miscreant clerics by the Master of Discipline. The few victims who survive the ritual are forgiven, pursuers who fail are generally required to commit ritual suicide.

[1] The special effects room of the Hall of Ritual. From here various pyrotechnic, optical and mechanical tricks can be controlled. The effects are usually operated by the Deacon of Ritual. The chamber is accessible by way of a special store room from the quarters of the Master of Ritual. Even though many acolytes are aware of the trickery involved, they believe the deity is the true motive force of the effects.

[2] The clerics of the order, in accordance with sacred mission, and under the direction of the Master of Archives and Treasures, have dug numerous tunnels in search of the prison of the demon Aedlad. This is the starting point of such a tunnel. However, it is now principally an escape route. The numbered chamber is used to store mining equipment and other tools. The tunnel itself leads due east to a point north of the well, where a side route opens to the well. The well serves as a ventilation shaft. The tunnel continues east (at GM discretion) and branches into several little-used passages. One of these continues in a straight line eastwards to an exit in the trees just east of the wall of the vegetable garden.





INTERIOR SCALE
FEET (1 mm = 1 Foot)

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2. EARTHMASTER BUILDING

The Earthmaster structure is located on high ground to the southwest of the temple. It is constructed almost entirely of pseudostone.

GROUND LEVEL

A symmetrical domed structure. The highest portion of the dome (approximately twenty feet across) is of transparent pseudostone. The main chamber is flanked by four small porticos.

[1] In the centre of the main chamber there is a nine foot diameter hole in the floor. From the lip of this hole there is a shaft 105 feet long to the ceiling of the cellar; it is an additional fifteen feet to the floor of the cellar. See [1] below.

CELLAR

The cellar consists of the main and two ancillary chambers. All are constructed of grey pseudostone.

[1] The shaft from ground level opens into the centre of the ceiling. Directly below the opening, and also nine feet in diameter, is a circle of white pseudostone. This (at GM discretion) was the power source of the Earthmasters' "elevator". One who stepped onto the white circle would be propelled gently upward to ground level. Similarly, entities who stepped off the lip of the shaft at ground level would be lowered gently to the cellar. The mechanism no longer operates according to these specifications. GM's may use the following percentile table to randomize optional effects.

%Roll	EFFECT
01-80	No effect
81-85	Works erratically
86-90	Works at high speed
91-00	Works properly

[2] In the east wall of this chamber is a magically hidden secret door. Note that the rammed earth texture that would normally be shown has been omitted to facilitate optional GM development.

[3] Hall of the Godstone. Navehans rarely use the gate, but are aware of its existence. The front is in the north.

3. OLD HARBOUR

Bejist was once on the coast and this was the harbour. The former coast is indicated by the large scarp line. The number indicates the remains of a Khuzan built harbour.

4. TOWN RUINS

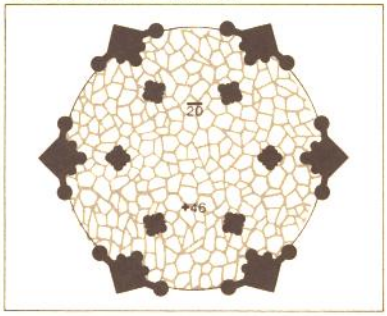
The bulk of the garrison town stood on this terrace beneath the citadel. It had an unusually high proportion of stone buildings due to its Khuzan builders and the shortage of wood on Setha Heath. Most of the usable stone and anything else of value has been salvaged by the Navehans.

5. CAER HARMENEL

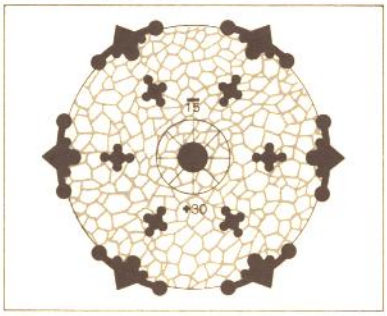
The old citadel, being built by Khuzdul, was mostly underground and has now largely collapsed upon itself. On the summit there was a rectangular bailey with a thirty foot round tower in each corner. The two east towers are all that survive and they only to the second floor. The gate was in the west and was defended by two twenty foot towers. The bailey contained various ancillary buildings, none of which survive. The clerics of the temple have made a number of attempts to excavate the legendary prison of Aedlad (see 6). Several tunnels have been sunk into the east and south faces of the scarp to undercut Caer Harmenel. This approach has yet to produce anything but the death of seven acolytes and the Master of Archives and Treasures in 718. These met their demise when part of the south east tower collapsed during excavations. No major attempts have been made by the Navehans since then. The development of such tunnels is left to GM discretion.

ARMORIEN TOWER

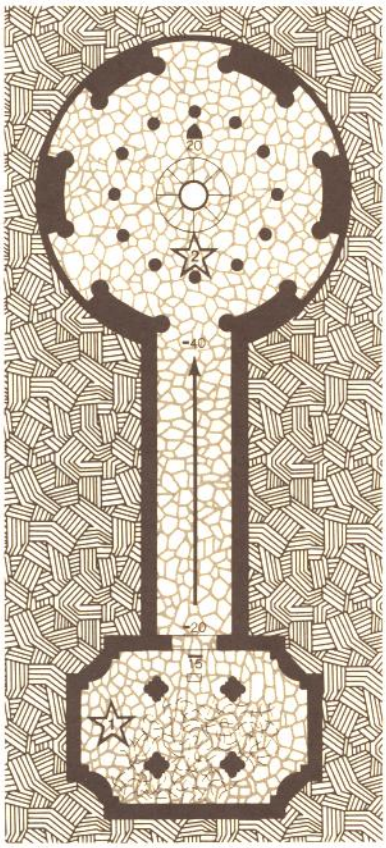
Second Level



First Level



Cellar



INTERIOR SCALE
FEET (1 mm = 1 Foot)

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6. ARMORIEN TOWER
The tower is the ethereal manifestation of a mighty spell wrought by the kin of King Daelda. Armorien Tower was originally constructed by the Khuzdul as the northwest tower of Caer Harmenel, of which, in the physical world only rubble remains. The tower itself defies physical laws. If one digs down five feet at map location 6, one will break through the ceiling of the cellar antechamber, which has been weakened by the passage of years.

NB: Armorien Tower is a manifestation of powerful, although controlled elven magic. As such the following should be carefully interpreted by the GM and used only when he is confident that he is fully conversant with the implications.

CELLAR
[1] This chamber is the only likely access to Armorien Tower. The walls appear to be of unadorned white marble and seem continuous. Three feet south of the centre of the north wall is a stone three feet high two feet wide and one thick. On the south side of the stone the following inscription is carved in Selenian script in the Sindar language:

DAELDA

Harn's lord supreme and fair of face
And soul, in triumph slain
When mirror'd evil came apace.
Let here his heart remain.

The first word of the inscription (Daelda) is larger than the others.

In the centre of the north wall is shown a six foot opening. This appears to be a ordinary section of wall, but one who touches it will perceive its true nature (an archway leading to a corridor) for as long as he maintains "contact". Beyond the archway the sloping corridor seems to be filled with an opaque, iridescent, white haze. Those who step into the white haze will lose all sense of direction and will be able to perceive only the haze. Whichever direction they walk in, it will seem to be downwards. After approximately ten minutes of "walking", they will emerge at:

[2] This vaulted chamber does not exist in the physical world of Kethira. The walls, ceiling, pillars and floor appear to be polished red stone. The room is lit by sourceless illumination. Those who reenter the white haze to the south will return to this chamber (the hazy hallway is strictly one way). The only exit is by means of the open spiral staircase at the room's centre.

FIRST LEVEL
The top of the spiral staircase is flush with the floor. The chamber appears to be open to the outside. The view from every portal is of the sea, a breeze can be sensed and the sounds of waves can be heard. In fact, each of the portals leads to a different world of the Kethrian family: see "Kelestia" [EH4]. Those who step through the portals will flicker through a white haze and emerge in the following places.

NORTH - Terra
NORTHEAST - Midgaad
SOUTHEAST - Blessed Realm
SOUTH - Second Level of Armorien Tower
SOUTHWEST - Losenor
NORTHWEST - Sherem

The exact location on each world is left to GM discretion. With the possible exception of the south egress, the destinations are more a function of the nature of Kelestia than of any design on the part of the spell's casters.

SECOND LEVEL
Persons arriving on this level will have the impression of stepping through one of the six portals. We suggest that GM's randomize the portals; should a character return a second time to the room he need not enter through the same portal. This level is another rotunda. Again the portals seem to be open to the outside. However, each view here is different. The rotunda appears to be at ground level. Those who step through a portal will find themselves at the indicated Harnic location:

North
Alarienel - The fabled lost city of the elves during the Codominium. Nothing remains of Alarienel so the appearance and location of this site is left to GM discretion. It may be anywhere from the middle of the Shava Forest to the middle of Coranan.

Northeast
Azadmere - The precise view is left to GM discretion, but knowing the elves, it should probably be outdoors.

Southeast
Ulfshafen - An outdoor view.

South
Elshavel - As above.

Southwest
Pesino - The site of a Codominium trading centre.

Northwest
Kiraz - As for Azadmere.

Only entities with an Aura below 17 will be able to exit through the portals. (For Aura see "Godstones" [EH6].) This limit was imposed to prevent the room's inhabitant from leaving. Consequently, since the portals are the only exit, player characters with an Aura above 16 must take up permanent residence. For such characters there are actually three ways out: (1) by some means (divine intervention, magic or pre-frontal lobotomy) permanently reducing their Auras; (2) by dispelling or altering the original spell by which the ethereal Armorien Tower exists. Note that such an attempt would, in the unlikely event of its succeeding, probably banish any occupants of the room to an inescapable limbo for the rest of their wretched (and eternal) lives; (3) suicide.

FURNITURE
The second level of Armorien Tower may, at GM discretion, contain furniture and/or treasure or other artifacts commodious to the room's inhabitant. See below.

DAELDA/AEDLAD
The second level is the prison of the mortal remains of Daelda, King of Harn. He is five foot four, of light build, and has black hair, grey eyes, and a very fair complexion. He is left handed. He wears a tunic of green silk to which he occasionally (50% of the time) adds a brigandine of marvellously hard and light silver mail and a silver girdle studded with green jewels. He also wears a silver chain around the top of his head from which depends a large silver amulet with a green gem at its centre. The latter is a focus for his considerable magical power. He also possesses, and will wear when he is armoured, a green and silver scabbard containing a knightly broadsword of unusual lightness. The sword is powerfully enchanted. Daelda's body, and all of the appropriate aforementioned garments are punctured in the left breast about four inches below the nipple. However garbed, Daelda's wound drips blood at a steady rate of one drop per second. As a result of this blood flow, the floor and furnishings of the room are stained the colour of dried blood. Some parts of the floor are slippery.

Daelda's immortal, but grievously wounded body is shared by the souls/Auras of both Daelda and the demon Aedlad. This combination has yet to achieve equilibrium. Under most circumstances, Daelda and Aedlad could not exist in the same universe at the same time, since Aedlad is an antithesis of the elven king conjured from an obscure P-world under unique circumstances at the Battle of Sorrows. In a sense, the demon is a P-version of Daelda, as evil as the elf is good. This condition profoundly affects Daelda/Aedlad's behaviour. It is only through the exertion of both wills that Daelda's body is kept alive. To this end the two may be said to have attained a kind of balance. This may, however, be upset by visitors.

Under usual circumstances a soul is immortal and will, when its body dies, return to the "afterworld" of its birth. For most Harnians the afterworld is Yashain, for Sindarin it is the Blessed Realm. From their first joining, however, the souls of Daelda and Aedlad were so melded as to be inseperable. Such a soul could enter no afterworld and would be suspended in limbo forever. It was the hope of Daelda's kin that the passage of time would allow this unique soul to reach a balance and create one stable being, neither wholly Daelda nor Aedlad, but a blending of the two. The elves believe that good is ultimately stronger than evil and that Daelda's personality would eventually achieve supremacy, his body could die, and he could take his place among his kin in the Blessed Realm.

Generally, the two souls share control, alternating the various functions by tacit agreement. One will govern the metabolism and keep the body alive despite its wound. The other controls the conscious mind and the voluntary functions. It is possible for the partner in control of the subconscious to exercise veto by interfering with various involuntary functions, but this can only be done at considerable risk to the body. Most of the time the act of keeping the body alive is so demanding that the subconscious partner takes no notice of the other's actions. The exchange of roles generally takes place when the subconscious partner tires. The two souls are of roughly equal strength, so the transfer occurs about every half hour. Clearly, if Daelda/Aedlad is visited, each has a 50% chance of being met, and if the visitors remain long enough, both personas will be encountered. The metamorphosis can be interesting. Some disruption of the involuntary functions always occurs. Aedlad is often reluctant to yield control of the conscious side and, during the transition, roles may change several times in a few minutes. Aedlad is far from being a loving personality and is as likely to seek relief from boredom by torture and murder of any guests as by conversation. Daelda may be unable to restrain him and may be unaware of such activities. Daelda would be torn between his thirst for news and conversation and a wish to warn interlopers of their danger. If by chance visitors were to inflict additional wounds on Daelda's body the conscious partner would lend some of his strength to regenerate the damage. The entity would become a berserk, semi-intelligent creature, motivated entirely by self-preservation.

GM NOTES: THE LEGEND OF AEDLAD

If and how the legend is to be presented to players is entirely up to GMs. We present the following options.

THE SINDARIN

Daelda's kinfolk suppressed all knowledge of Daelda's fate, even from their own people, and let the belief prevail that the king had died from his wounds. In this they told no lie, simply reporting that he had suffered a mortal wound.

LEGACY OF TAURIN HALFHAND

Only the unanticipted survival of one of the clerics who had summoned forth Aedlad allowed the legend to survive at all. Taurin Halfhand was left for dead by the avenging Sindarin. He followed them to Bejist and watched them carry the body of Daelda, which he took for that if the demon, within the citadel. Believing Aedlad invulnerable, he assumed that Daelda's kin imprisoned the evil one. Bejist was evacuated, and the Sindarin collapsed the citadel. All the while Taurin lurked nearby, observing events. When the last of his enemies had departed, Taurin searched in vain for Aedlad's prison. At the end of 681 BT he concluded that he had done all he could do alone. He wandered onto the heath and spent several months in a drug-ordeal in search of divine guidance. In the course of his wandering, he was occasionally encountered by bands of tribesmen who perceived him as a wrathful and mysterious figure. It is these episodes that led to the first accounts of the "Walker on the Heath". When he emerged from his ordeal, he was at least partly mad. Nevertheless, he managed to return to his order on Lythia where he reported his experiences, which were ignored and forgotten. However, he told his story to some brothers met on Harn, and one of these later committed it to parchment. The author of the scroll wrote as if it were the work of Taurin himself. The motive for writing the legend at all is somewhat obscure; he may simply have been practicing his calligraphy. No great importance was ever attached to the legend within the church of Naveh, but generations of acolytes were pleased to practice their linguistic abilities by translating it.

By 660 TR, most versions had been lost. Only a single copy buried in the Tashal archives bore any resemblance to the original. This was the year that an acolyte by the name of Ryiku discovered the scroll. He told his master, who, knowing the number of times it had been recopied, gave it little credence. Ryiku was a competent priest and, in 663, he murdered and succeeded the Master of Archives and Treasures, whom he subsequently discovered to be his father, by reading his victim's private journals. At that time, the Five Year War was at its height in the west. Ryiku took his blood relationship to his predecessor and events in the west as the sign promised by the legend and sought support for a holy quest to release Aedlad.

The other masters of the Tashal temple were skeptical and bade him be silent. He defied the order, and sent a copy of the scroll to the Coranan temple. It never arrived. For his disobedience, Ryiku was relieved of his office and was placed under the Herth-Akan. He survived the ordeal. Now Ryiku worked in secret to build a following. Those who survive the Herth-Akan are few and are respected. His plans were mature by the autumn of 664. He and a score of followers stole what they needed and fled Tashal, killing three of the temple's masters in the process.

By skillful manipulation, the renegades won the respect of the Pagaelin and made their way to Bejist where they began construction of their temple. As soon as they were established, they undertook excavations to find the prison of Aedlad. Ryiku died in 676. The practical necessities of survival, especially in the years following Ryiku's death, seemed to lessen the urgency of the sect's mission. By 715, all of the original clerics had died and the new, larger order had a more earthly attitude. The legend is not forgotten, and excavation projects are still undertaken from time to time, but they have taken on the aspect of a symbolic ritual.

THE LOST SCROLL

If players are to have a reason to sample the unique experience of visiting Bejist, a copy of the lost scroll should come into their possession. The GM may handle this in any number of ways. The scroll was presumably sent by courier (probably a Navehan acolyte on other business) along the Salt Route. Perhaps he was ambushed in the wilderness by brigands or tribesmen, or waylaid in the midst of the Five Year War after he reached Tharda. In any event, the scroll disappeared for a time. Perhaps it cluttered an attic for a few years, perhaps it is/was hanging on the wall at Trobridge Inn or some similar establishment. Possibly, some scholar acquired it, or a copy, and it is likely this individual who will approach some players.

Such an individual may desire to investigate the truth of the matter himself, sell it, or send it to some other persons because he lacks the will or vigour to pursue the matter himself. To whom he would send the scroll depends on his personality. The reactions of any recipients would also vary. If players were to hired to convey the scroll and the recipient lent it any credence, he might wish to mount an expedition, or suppress the information. The latter might involve the murder of the messengers. If an expedition is to be mounted, the players will quite likely be invited to participate, since this would minimize the number of people privy to the secret. If players decline such an invitation, pressure may well be brought to bear. If they still refuse, an unscrupulous recipient might take drastic action...

THE SCROLL OF TAURIN HALFHAND

We were eight, sent from the place most holy to this island. Eight skilled in the holy arts and suited to the appointed task. We sailed with an ugly and savage people and landed among the pagans in the region called Anadel. For five years we laboured, O my brothers, doing the holy work among the unbelievers, and oft did it seem our efforts were futile.

It passed that the folk we dwelled among grew weary of peace and crossed the Ulmerien to do battle with the Sindar devils. And on the plains the Sindarin and their Jarin lackies met the folk of Lythia in a great and terrible battle. We eight watched in dismay, O my brothers, as the everliving broke the Lythians, and went among them slaying and rending.

When we saw the Sindarin rout their enemy we eight gathered our strength and exerted our sacred arts and summoned forth the one called Aedlad, the living antithesis of the Sindar King. And he came among us, O my brothers, with aspect fell and might beyond measure, and looked he down upon the field of battle and beheld the Sindar and made towards him, slaying all that stood between. His very glance was death and his touch dissolution.

Aedlad and the Sindar Lord met upon that bloody plain, and they did smite each other with fell blows that echoed from the hills. And Aedlad slew the Sindar, rending his body.

But even as we triumphed O my brothers, the kin of the Elven Lord captured Aedlad. And having taken him they knew us and came upon us in their wrath and grief and slew all save I who escaped their swords.

They bound Aedlad with cruel bonds and led him from the field. I followed the Sindar to their fortress on the heath and saw them imprison Aedlad. Long did I seek to effect his release ere I failed and the Master visited me with these words:

> "The time is yet unripe, and generations unborn shall pass before Aedlad walks among the unbelievers. Your brethren to come shall know the time, for tumult shall shake the kingdoms of men and kin shall slay kin. Go, and bear the word."

BEJIST
PLAYER MAP

LOCAL SCALE
FEET
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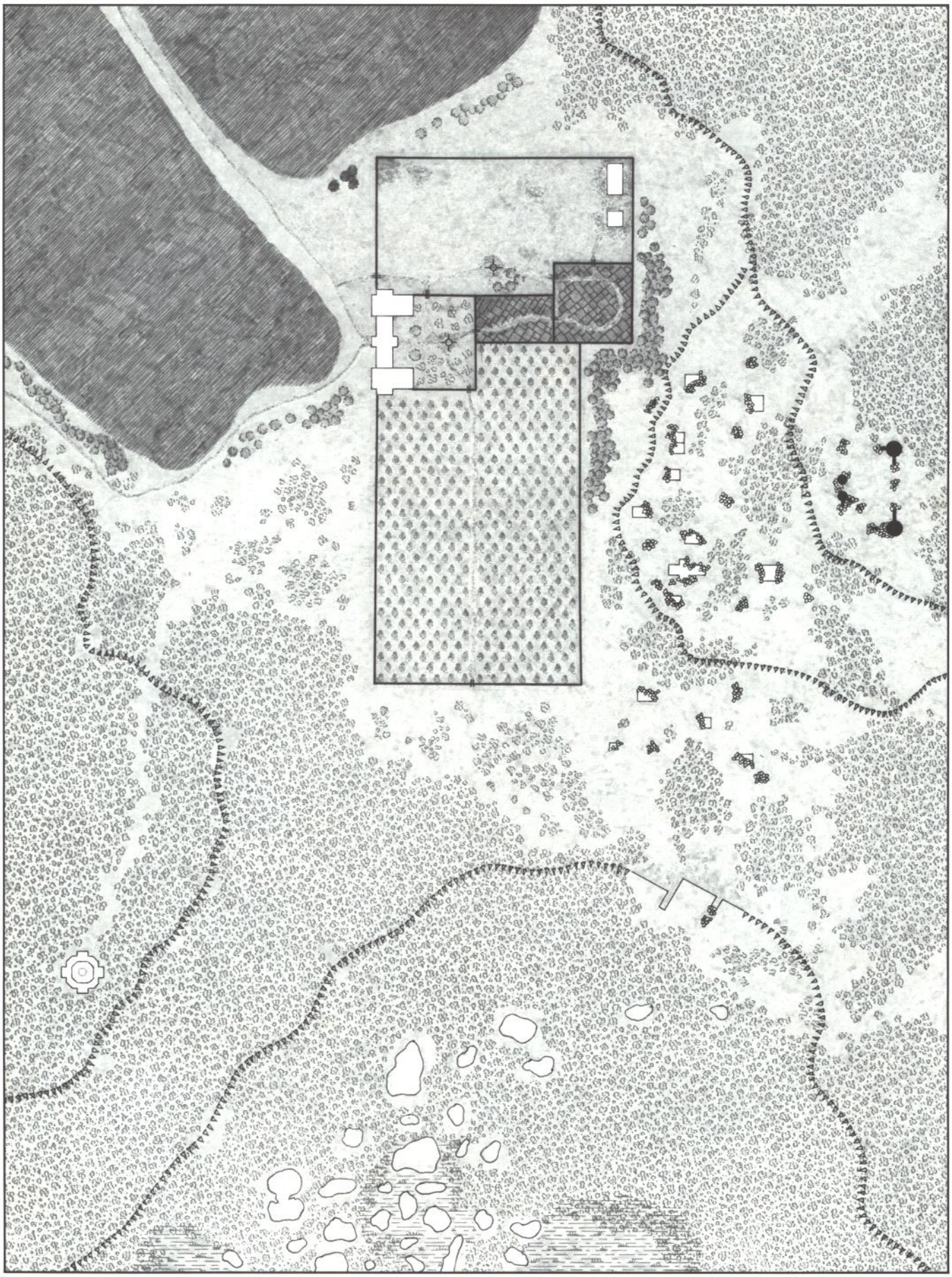

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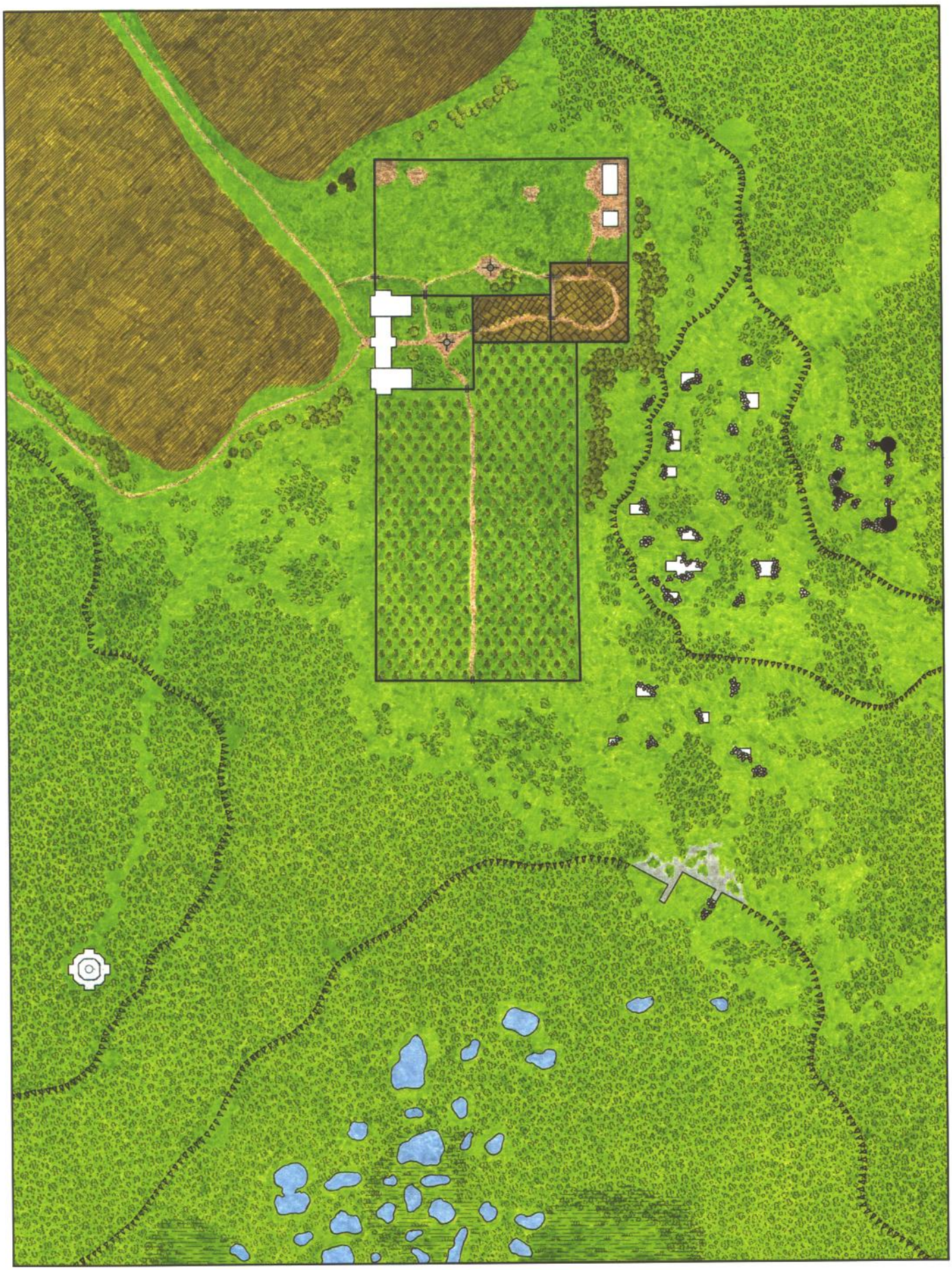
BEJIST
COMMON MAP



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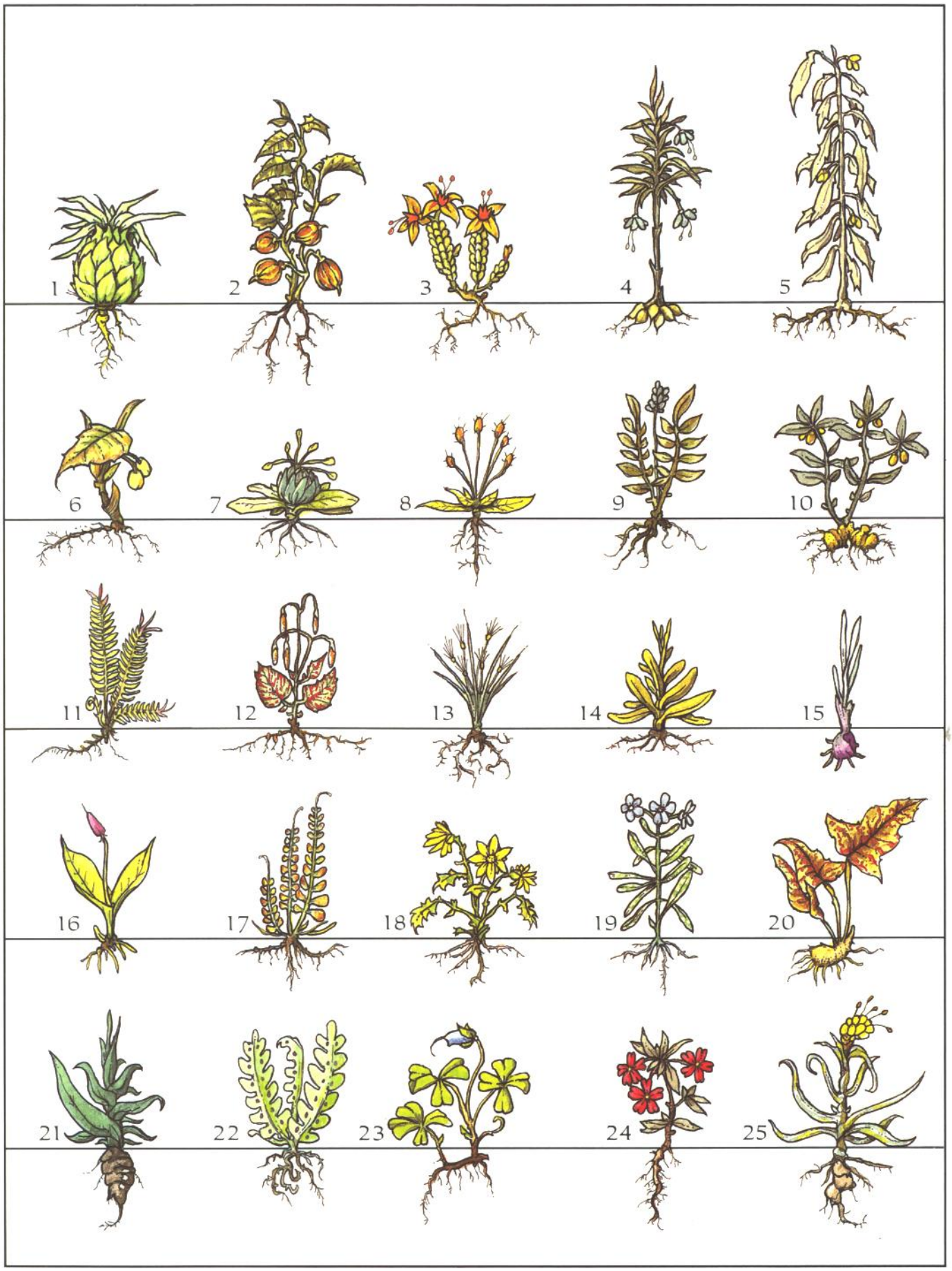
HERBLORE

NOT TO SCALE



ERIC HOTZ

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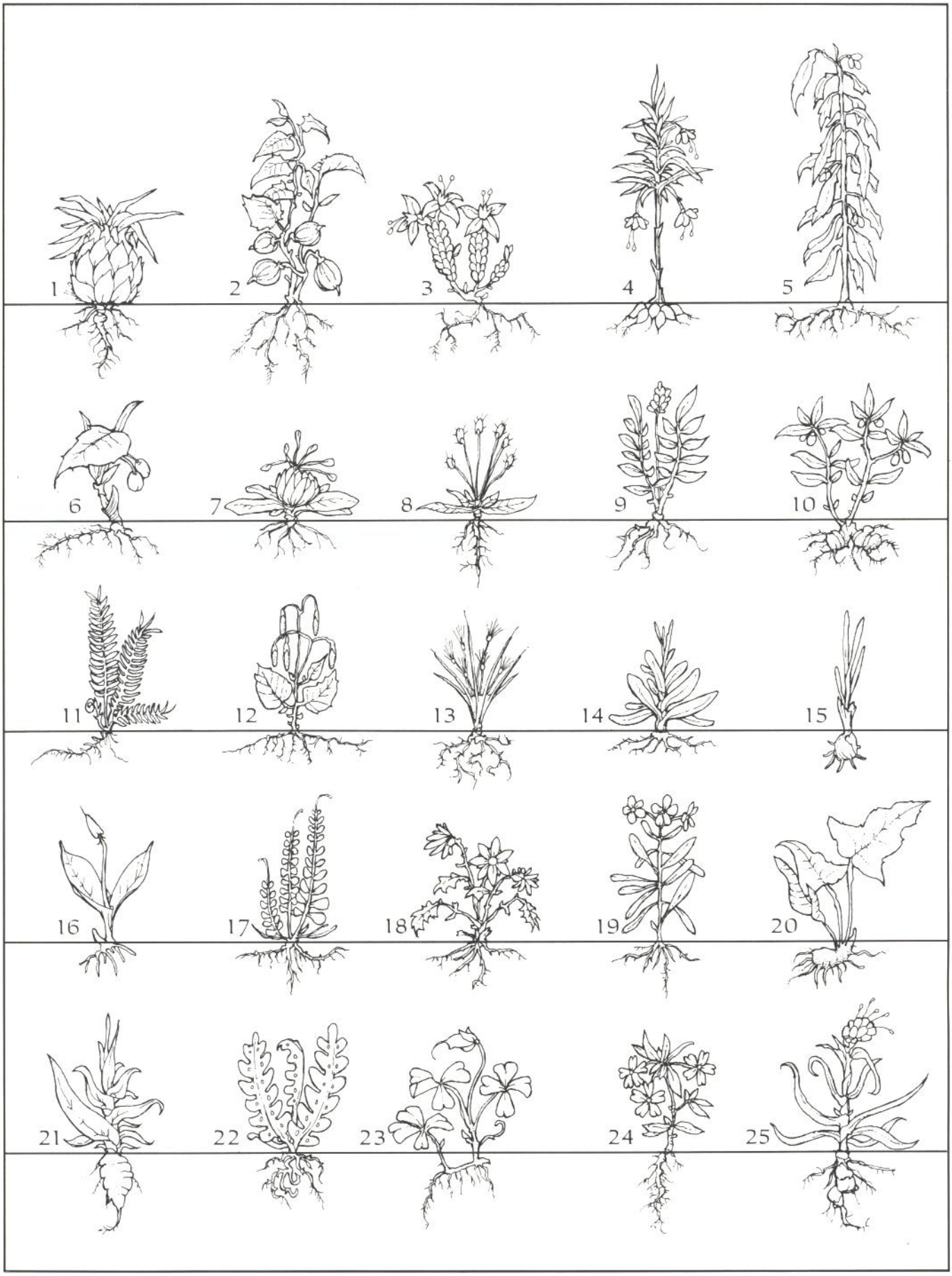
HERBLORE

NOT TO SCALE



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INTRODUCTION

There are numerous plants with alchemical properties native to Harn. In addition to the 25 herbs discussed here, there are numerous plants of lesser value, and many more that are merely placebos. Among credulous folk there are many herbs thought to have miraculous medicinal properties. Some such plants are useful. Most are of dubious value.

APOTHECARIES GUILD

Most folk on Harn acquire prepared herbs from an Apothecary. Such a person is a member of the Apothecaries' Guild, and will deal not only in the rarer or more valuable herbs but often in placebos, teas and other herbs of minor effect. Few Apothecaries can afford to carry stocks of rare herbs even at the best of times, although they are usually willing to buy them in their raw form. Even fewer will carry stocks of proscribed herbs and attempts to sell them such plants may have interesting results.

Apothecaries usually depend on guild journeymen and other gatherers for their supplies of raw materials. They are generally reluctant to buy from someone they do not know, as the recognition and proper treatment of raw herbs is not always easy. Many plants on Harn look alike and the lay-gatherer is as likely to pick weeds as herbs. In general, Apothecaries buy raw herbs for about one third of their selling price, though this is negotiable. A rough guide to selling prices is given below.

VERY COMMON HERBS 3d/oz
COMMON HERBS 6d/oz
UNCOMMON HERBS 12d/oz
RARE HERBS 60d/oz
VERY RARE HERBS 120d/oz
POTIONS AND MEDICINES-HERB PRICES X 5

This is a very general guide. Apothecaries often charge more for the products of plants listed here. Prices are dependent on the difficulty of preparing the herb, as well as seasonal and local availability. An unscrupulous guildsman willing to deal in proscribed drugs may charge from 200-1500% of the normal cost.

In addition to Apothecaries some physicians will buy medicinal herbs although they are not (techically) permitted to concoct their own medicines. In addition, various temples have interest in certain herbs, as do some members of the Guild of Arcane Lore.

ORGANIZATION

The information on each plant is organized in a fashion that should enable GM's to quickly refer to any of the herbs listed.

NUMBER AND NAME

Corresponds to the colour plate. Also describes features of plant including height, most common habitat, and the likelihood of occurrence within that habitat. This is shown by a five grade scale: very common, common, uncommon, rare, very rare.

PREPARATION AND DOSAGE

Describes the preparation of the herb for its normal use, and lists the effective dose.

EFFECTS

Describes the effects of the herb on the subject and any after effects.

ANTIDOTES

Lists antidotes as applicable.

NOTES

Gives additional information.

GAMESMASTER NOTES

There is no intention to provide a definitive list of Harn's alchemical herbs in this article. GM's should feel free to add other herbs as deemed necessary, although the introduction of powerful or valuable plants should be done with care, if at all.

Many plants will not be immediately recognizable in the wild state, even to the experienced gatherer. A GM with characters in search of these or other herbs should consider the environment, the rarity of the herb, and the training (if any) of the characters. While it is true that some herbs are hard to mistake, there are many more that look similar to any number of other mundane plants. GM's might consider the possibility of using one of the listed herbs as the "Plant Hazard" roll on the Wilderness Hazard Table given in Harnview.

It should be noted that some potions or raw herbs may have varied shelf lives. This has been left to GM discretion as has the effects of ingesting such 'spoiled' herbs. We also leave to GM discretion the effects of mixing several of the herbs listed here.

We suggest that GM's use the colour plate carefully. Photocopies of the black and white page should only be given to those players who have some training in herblore and additional detail should be given out with care.

HERBLORE 2

1. ALANAL (Hallucinogen)
A succulent plant 6-18 inches high. It has a coarse root ranging from 0.2 to 1.0 lbs. Found primarily in heathland. [Common]

PREPARATION & DOSAGE
Extract sap from root by crushing, diluting with water, and straining. Concentrate by boiling. This process yields 1 oz. of bitter, soluble crystals per 1 lb. of root. Mix each ounce of crystals with 0.5 pints of water or beer. Dosage: 0.1 pint taken orally.

EFFECTS
After 4-24 mins. Euphoria, vivid illusions for 7-12 hours. Susceptiblity to suggestion. Overdoses result in brain damage. Prolonged use causes addiction and personality modification: moodiness, irritabilty, etc.

ANTIDOTES
Large quantities of water taken within 5 minutes of original dose may (60% chance) flush out stomach.

NOTES
Proscribed in Melderyn and Chybisa. Widely used by the Navehan augurs among the Pagaelin.

---

2. ARVA (Strength potion)
A climbing plant that reaches 2-3 ft. In late summer several bright red flowers appear on the lower plant, later giving way to round seed pods. Found in woodland and heath. [Uncommon]

PREPARATION & DOSAGE
Crush entire plant, mix with 4 parts water and ferment for 16 days. Strain and distill. Yields 1 oz. lavender liquid from each 0.5 lbs. of plant. Dosage: 2 oz. taken orally.

EFFECTS
After 3-18 mins, increase in metabolic rates, doubling of strength etc. for 1-2 hours. Loss of 10-20% of body mass, exhaustion, 20% chance of coma leading in 5% of cases to death. Effects vary with dosage and patient's body mass.

---

3. BERILIK (Disinfectant/Anesthetic)
A short flowering plant 6-12 inches high. Found primarily in deep shade in forest. [Common]

PREPARATION & DOSAGE
Crush leaves to produce a thick paste. Boil flowers and strain to produce an oily, clear liquid. Mix with the paste and seal; allow to rest for one week. Yeilds 1 oz. of paste for every 2.5 oz. of plant. Dosage: spread lightly over open sores, etc.

EFFECTS
Acts as a disinfectant and anesthetic. Anesthetic effects will vary according to pain threshold of patient and severity of affliction. For normal patients with light wounds effects last approximately 4 hours. Does not aid healing directly. Slight residual numbness lasting 6-10 hours and Lethargy are after effects.

---

4. DOSHENKANA (Poison)
A single stemmed plant that reaches 4-6 feet. Flowers in late summer. Found in forest. [Common]

PREPARATION & DOSAGE
Hang and dry entire plant, including flowers. Grind to a fine, dull green powder. Yields 1 oz. of bitter tasting powder for every 9 oz. of plant. Dosage: 0.5 oz. orally.

EFFECTS
Within 3 hours, shortness of breath, blurred vision, nausea, leading to convulsions and 70% chance of death. In non-fatal cases victim requires two weeks convalescence. 40% chance of permanent eye damage.

ANTIDOTES
Induce vomiting within thirty minutes of consumption. Application of Yulpris [25] has 75% chance of success. Resistance can be acquired by intake of gradually larger doses.

NOTES
Used by the Tulwyn nation.

---

5. ELPREQUIR (Aphrodisiac)
6 to 8 feet high. Produces clusters of pale brown beans in mid-autumn. Found in woodland. [Uncommon]

PREPARATION & DOSAGE
Roast and crush beans to a fine powder. Boil and strain. Distill resulting liquid. Yeilds about 0.1 oz. of pale pink tasteless liquid per 30 beans. Dosage: 0.1 to 0.2 oz with wine or other liquid.

EFFECTS
Within half hour, increases libido and reduces inhibitions for 2-5 hours. Pupils dilate while under effects. 5% chance of sterility. Prolonged use may cause heart damage. Humans build up resistance, requiring ever increasing doses to take effect.

NOTES
Extensively used in Halean temple rituals.

---

6. FANOSEL (Narcotic)
3 in. high. Produces 2-3 pale green hard berries in late summer. Found in large patches in mixed and needleleaf forest. [Very Common]

PREPARATION & DOSAGE
Scrape skin from berries and dry. Soak three days in salty water. Boil down. Yeilds 0.2 oz. of clear crystals per 5 oz. of scraping. Mix 1 oz. with 10 oz. water or other liquid. Dosage: 2 oz. taken orally.

EFFECTS
Within 5-15 min. euphoria, powerful delusions of grandeur, lasting 2-6 hrs. Reduced inhibitions. After effects include depression and irritability. Highly addictive. Prolonged use results in personality disorders.

NOTES
Proscribed in Kaldor, Melderyn, Chybisa and Kanday.

---

7. FLETHARANE (Hallucinogen)
Mature plant 4-8 ft. across and 1-3 ft. high. Has a musty odour noticeable from some distance. Found in marshland. [Uncommon]

PREPARATION & DOSAGE
Partially dry lower leaves of plant over a smoky fire of dried Fletharane roots. Twist leaves into a rope and complete drying. Yeilds 1 oz. for each 5 oz. of leaf. Dosage: burn 0.3 oz. and inhale smoke.

EFFECTS
Lightheadedness, leading to trance in 1 hour. Hallucinations in trance state. Heavy perspiration. After Effects of lethargy and hunger. Overdoses may result in memory loss.

NOTES
Used by the Bujoc tribal nation, among others.

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8. GAETHIPA (Poison)
10-24 inches high. Insectivore. Produces 6-12 insect lures. Found in marshland, in partial or total shade. [Rare]

PREPARATION & DOSAGE
Crush lures, mix with water and boil down to a greasy, sweet smelling paste. Dry to a solid cake then crush to powder and reduce to a gummy whitish substance by

boiling in alcohol. Yield is about 0.2 oz. of white gum from 50 lures. Coat sharp implement such as needle, dagger etc. Dosage: introduce to blood stream.

EFFECTS
Most effective and quick acting poison known on Harn. Paralyzes nervous system, leading to convulsions and death in seconds. Survivors are rare. Of the 10% that survive initially, 50% will die in hours and most others will likely suffer serious brain and other organ damage, partial or total paralysis and blindness.

NOTES
Favoured by assassins. Proscribed throughout Harn. Cultivation punishable by death in most jurisdictions.

---

9. HABSULARA (Brain stimulant)
24-40 inches high. Produces a single cluster of dark blue flowers in spring. Found in pastureland. [Common]

PREPARATION & DOSAGE
Dry root over fire. Grind to fine brown-black powder. Yields 1 oz. of powder for each 6 oz. of root. Dosage: a pinch (about 0.05 oz.) under tongue, or inhaled sharply.

EFFECTS
After 2-24 min. increases synaptic activity, memory, etc. Effects accompanied by slight nausea. Effects last 1-3 hrs. After effects are exhaustion, headaches, and congestion.

ANTIDOTES
A pint of brandy ingested within 5 minutes unless drug has been inhaled.

NOTES
Sometimes used by those wishing to attune themselves to Godstones. Proscribed in Melderyn.

---

10. HREYOCHOR (Fertility drug)
20-30 inches high. Produces buds that remain dormant until early fall when they bloom into bright yellow flowers. Found in high forest elevations. [Uncommon]

PREPARATION & DOSAGE
Crush entire plant in bud stage. Mix with water, ferment 2 months and distill. Yields 1 oz. golden fluid for each 3 lbs. of plant. Dosage: 0.5 oz. taken orally.

EFFECTS
Increases female fertility by 50% for 8-12 days. 25% chance of multiple birth.

---

11. JOLDRAIVEN (Equine stimulant)
Grows in beds of 4-20 plants. 15-25 inches high. Growth at leaf tips is red. Found in pasture. [Rare]

PREPARATION & DOSAGE
Dry entire plant. Dosage: feed 1-3 plants per horse.

EFFECTS
Increases metabolic rate of horse for 2-5 hrs., with increases in speed, endurance etc. Kills internal parasites. After effects, exhaustion and 10% chance of heart or muscle damage to animal. Prolonged use shortens animal's life. Makes humans nauseous.

---

12. KARGELE (Healing drug)
10-18 inches high. Produces 3-6 seed pods in spring that harden over the summer before splitting in mid-autumn. Found in woodland and pasture. [Rare]

PREPARATION & DOSAGE
Crush seed pods in mid-autumn. Steam leaves in brandy vapour and wrap around crushed seeds. Place bundles in wooden mold and bake for 1 hour. Let stand for 20 days. Dosage: slice 0.5 oz. from bundle and chew.

EFFECTS
Painkiller and soporific. Puts subject into a deep sleep for 20-50 hrs. Speeds healing by 20%. After effects are a voracious hunger. Temporary 10% weight loss.

NOTES
Used by Temple of Peoni.

---

13. LAVARYCTIA (Soporific)
Produces 4-10 burrs. 8-20 inches high. Leaves and burrs exude an irritant that causes skin disorders. Found in damp soil. [Uncommon]

PREPARATION & DOSAGE
Crush plant and ferment for 3 weeks. Strain and distill. Produces 1 oz. of acrid yellow liquid for each 5 lbs. of plant. Dosage: 0.5 oz. taken orally.

EFFECTS
Soporific. Effects last 7-12 hrs. No other known effects. Massive overdoses may result in coma or death.

---

14. LEORTEVALD (Poison)
Reaches a maximum height of 6 inches. The leaves have a spongy texture and are covered with downy fuzz. Emits an odour of decay, therefore the common name "corpse plant". Found in forest in deep shade. [Very Common]

PREPARATION & DOSAGE
Crush and ferment entire plant. Concentrate by boiling. Yeilds about 1 oz. fine yellowish crystal for each 2 lb. plant. Dosage: 0.5 oz. taken orally.

EFFECTS
Mild euphoria, delusions of heightened senses. Addictive, withdrawal fatal. Once ingested weekly dosage is necessary to prevent death.

ANTIDOTE
Yulpris [25].

---

15. METYSSO (Invisible ink)
Produces several hollow shoots 8-24 inches high. The bulb weighs about 0.3 to 0.8 pounds. Found in peaty soil, usually in marshland. [Uncommon]

PREPARATION & DOSAGE
Crush bulb to extract dye. Dilute with water.

EFFECTS
Use as ink. Dries invisible. Can be made visible by brushing with salt water.

---

16. OLRUI (Stimulant)
18-30 inches high. Parasitic, grows on dying trees. Emits an odour of musty cinammon. Found in forest. [Common]

PREPARATION & DOSAGE
Extract sap from leaves by crushing, diluting with water and straining. Concentrate by boiling. Yields 1 oz. clear crystals for each 2 lbs. of leaves. Dissolve 0.2 oz. crystals in 1 gl. liquid. Dosage: 1 pt. taken orally.

EFFECTS
Hyperactivity. Will keep user awake for 21-40 hrs. May cause weight loss of 5-20% and exhaustion. Prolonged use will bring about personality disorders, paranoia etc.

---

17. PERIGWAR (Aphrodisiac)
25-35 inches high. In mid-summer produces pinkish-white flowers. Found in woodland. [Rare]

PREPARATION & DOSAGE
Crush flowers, dilute with water and distill. Yields 0.1 oz. violet liquid for each 0.5 lbs. flowers. Mix with 1.0 oz. whale oil. Dosage: apply sparingly to skin.

EFFECTS
On contact with skin may emit a pleasant musky odour. Members of opposite sex find scent alluring and may ignore other, less appealing features of user. Effects last 2-4 hrs., or until bathing.

NOTES
Commonly used by courtesans.

---

18. QUESSEL (Antibiotic)
4-10 inches high. Produces bright yellow flowers in spring. Found in alpine meadowland between 5000-6000 feet. [Uncommon]

PREPARATION & DOSAGE
Dry pollen. Dosage: 0.5 oz. orally.

EFFECTS
Increases resistance to disease. Slightly retards aging process. Use at onset of many diseases speeds recovery. One dose will last 6-12 mos.

NOTES
Very valuable. Cures some social diseases.

---

19. RASAKILE (Contraceptive)
12-30 inches high. Flowers in late summer. Flowers have a subtle and pleasant odour and are sought by perfumers. Found in forest and woodland. [Uncommon]

PREPARATION & DOSAGE
Shred and dry flowers and leaves. Add 0.1 oz. to 2 pts. boiling water. Dosage: take tea orally.

EFFECTS
Daily use by women will reduce chance of conception by 60%. Effects last as long as dosage continues. Extended use may result in permanent sterility.

---

20. STILTRASSA (Emetic/Diarrhetic)
12-20 inches high. Easily recognizable by its sweet odour. Found in marshland and damp soil. [Uncommon]

PREPARATION & DOSAGE
Extract sap from root by crushing. Yields 1 oz. of sweet white viscous fluid for each 4 oz. root. Dosage: mix 1 oz. with 1 pt. milk and take orally.

EFFECTS
A powerful and fast acting emetic and laxative. Will effectively empty digestive and excretory tracts within 10 minutes. After effects of exhaustion and hunger. Overdoses may result in ulcers, internal bleeding and death.

---

21. TASPARTH (Ordeal drug)
2-5 feet high. Leaves have a coarse and fibrous texture. 1-3 lb. tuberous root. Found near water. [Common]

PREPARATION & DOSAGE
Dry and grind root. Yeilds 1 oz. of reddish-brown powder for each 0.25 lbs. of root. Dosage: Burn 0.1 oz. and inhale fumes. Effects are maximized in enclosed space.

EFFECTS
Vivid and frightening hallucinations, heavy perspiration, and physical pain. Effects last 2-5 hours. After effects include 5-10% loss of weight and exhaustion. Victims with poor constitutions or weakened by illness may die. In some cases permanent mental instability results. Overdoses may result in death or madness.

ANTIDOTES
Removal of drug and ample fresh air.

NOTES
Used by various tribal nations.

22. TERANYA (Eye cure)
15-25 inches high. When bruised the leaves emit an acidic odour. Found in woodland and forest. [Rare]

PREPARATION & DOSAGE
Crush and ferment leaves. Strain. Yields 1 oz. blue green bitter liquid for each 8 oz. of plant. Dosage: place 0.1 oz. in eyes.

EFFECTS
Will cure, with 40% effectiveness, blindness due to disease, cataracts, age etc. Useless for blindness due to accident or blindness from birth. In advanced cases may only partially restore sight. On healthy eyes will sometimes increase ocular sensitivity, sometimes to painful levels.

---

23. TIRAGEYTH (Addictive drug)
A ground cover plant 3-6 inches high. Produces a single blue white flower in late spring. Found in forest and woodland in large beds. VERY COMMON.

PREPARATION & DOSAGE
Dry and chew.

EFFECTS
Euphoria, lasting 5-30 min. Massive doses may result in coma or death. Addictive. Prolonged use results in brain damage.

NOTES
Proscribed in Kaldor, Chybisa, and Kanday.

---

24. WYLORAFINA (Stimulant/Poison)
Reaches 4-6 ft. although specimens of 2 ft. are more common. Blooms in mid summer, the flowers having a rich odour of damp earth. Found in pasture. [Uncommon]

PREPARATION & DOSAGE
Extract sap from stem by splitting and boiling. Distill. Yeilds 0.3 oz. of sour red liquid per average plant. Dosage: mix 0.5 oz. with wine or other liquid and take orally.

EFFECTS
Within 1 hr. causes heart fibrillation leading to failure and death in 50% of victims. Survivors may suffer permanent heart damage.

ANTIDOTES
Stiltrassa.

---

25. YULPRIS (Universal antidote)
Reaching a maximum height of 2 feet and blooming in late spring, its flower emits a sharp, sickly odour repulsive to humans. It has a gnarled tuberous root (0.3-1.0 pounds). Found only on Setha Heath in damp soil. [Very Rare]

PREPARATION & DOSAGE
Grind root, ferment and concentrate by boiling. Produces 1 oz. greenish crystals per 1.5 lbs. root. Dosage: mix 1 oz. in 5 oz. water and take orally.

EFFECTS
Greatly stimulates production of white corpuscles. This will vastly increase chance of recovery from most diseases and several poisons. It also lessens the bodies dependency on some addictive drugs.

NOTES
A very valuable plant. Has not been successfully domesticated.

TRIBES AND RANGES

The 117 tribes of the Pagaelin nation inhabit the region bounded by the Osel River and Setha Heath. Each tribe is composed of 60 to 240 persons. The Pagaelin are nomadic, each tribe wandering throughout the entire range, something that might take as long as ten years. As a general rule, tribes wander between the trading posts scattered throughout their range.

▼ AUGUR LODGES

HISTORY

The Pagaelin were originally a fishing people on the western shores of Lythia near present day Harbaal. Due to the incursions of barbarians into their homeland, and the pressures of their own increasing population, some Pagaelin sailed across the Sea of Ivae to Harn. The first arrivals settled south of Cape Obeo in approximately 50 TR. They were followed by successive waves escaping increasing strife in their Lythian homeland. As their numbers increased the Harnic Pagaelin expanded inland and up and down the east coast of Harn. By 130 there were Pagaelin villages from the Anoth Delta to Mozil Point although the bulk of their population occupied the Cape Renda area, between the Efesir and the sea. Many tribes gradually abandoned fishing and began agrarian lives.

In 160 three pressures began to build on the coastal tribes. The first was their own increasing numbers, the second was the growing power of the Kingdom of Elorinar, then beginning to colonize north of Cape Renda, and the third was Gargun incursions. Some tribes were assimilated into the Elorinaian colonies while a few migrated to other villages. Many of the non fishing tribes, following a chieftain remembered as 'Omadis Greyspear' crossed the Sorkin Mountains through Telumar Pass, and settled around the headwaters of the Osel. For about a decade these Pagaelin lived on the frontiers of Pagostra and Chybisa. Pressure continued to build upon them from the Gargun and the worsening climate. In 180 the Pagaelin began raiding the farmlands of northern Chybisa and south-central Pagostra. Finding the civilized lands easy prey they looted and destroyed virtually at will, devastating the agrarian economy of both kingdoms.

At the Battle of Kobing (183 TR), the tribesmen were finally routed by the combined armies of Serelind and Pagostra and were driven south of the Osel. The Pagaelin drove out the few remaining Chybisans and Pagostrans in the area, and by 200 they were uncontested in their new range. The conflicts of the Migration Wars and the abandonment of their recently adopted agrarian lives, in conjunction with the continuing poor weather forced the Pagaelin to adopt nomadic habits.

The next centuries saw few changes in the lives of the Pagaelin. Kaldoric and Chybisan merchants occasionally established temporary factors to trade with the Pagaelin, and these contacts softened the tribal harshness slightly.

Cult of Aedlad the Imprisoned

In 664, due to an internal schism in the church of Naveh in Tashal, an outcast sect of Navehan priests fled south into the Pagaelin range. This sect called themselves the cult of Aedlad the Imprisoned, the name derived from an ancient Navehan legend regarding Bejist. Some of the priests of the sect had argued unsuccessfully for open proselytizing by the church and for seeking the legendary ruins of Bejist.

Some fifteen to twenty Navehans allowed themselves to be found by the tribesmen who initially treated them with the usual Pagaelin suspicion of strangers. The priests were encountered by Pagaelin tribesmen as they performed a religious ceremony. The high priest warned the tribesmen that they must not interrupt the rites honouring the 'Walker on the Heath' on pain of death. When the tribal chieftain ignored the warning and burst through the priests circle, the high priest pointed at him, saying:

> "Come you, hunter of rats, doubter of the Last Illusion. Look upon death this day and despair, for I am the vessel of the Walker on the Heath and mighty is his wisdom and fullsome his wrath. Perish, profane one."

With that the Navehan lightly touched the warrior who much to the consternation and awe of his surviving comrades, instantly fell dead. The Pagaelin, always quick to recognize superior power, prostrated themselves, begging for mercy. The high priest answered them:

> "For this time your unshriven corpses are spared, but harken, and hear of the Walker on the Heath, and worship him and his servants. Soon will come among you weilders of fell power, even as the power you have seen this day. Heed them, for they will make you strong, deny them and suffer a death beyond imagining."

Augur Lodges

Within two years of this incident the Navehans had established trading posts among the Pagaelin. Outwardly these are like the seasonal posts of Kaldoric merchants, but there are substantial differences. Each 'merchant' known to the Pagaelin as an Augur, is cloaked and masked so that their features are obscured, and the posts (called "Augur Lodges" by the Pagaelin) dispense much besides the usual trade goods. Through the use of drugs, eloquence, prophecy, "miracles" and the occasional meting out of sudden and inexplicable death, the augurs are gradually gaining control of the Pagaelin. At the moment a few tribes are entirely under the sway of the priests, others are in various stages of subjegation but at least a quarter of the tribes have so far remained unaffected by the priests influence. Stealing children

from the Pagaelin to maintain and increase their own numbers, the Cult of Aedlad the Imprisoned train them to be priests and servants at the Bejist temple.

Fifty-six years away from their orthodox temples and a certain amount of insanity from the over-liberal use of drugs has corrupted the Cult of Aedlad from purist Navehan theology. Wanderers in the more remote areas of the Pagaelin range will find them formidable indeed.

WAY OF LIFE

The traditional Pagaelin outlook is based on immediate personal gain with little or no regard for others. The Pagaelin social heirarchy is based on domination and power. The stronger rule the weaker and disputes are settled by mortal combat or circumspect murder. The few disputes are instigated only by those who feel certain of victory. Favoured modes of fighting are those that present the least danger to the assailant, ambush and assassination. Death in battle is viewed as failure rather than courage. The concept of personal honour is alien to the Pagaelin although they consider it a matter of pride to win a combat by "creative" means.

It is sometimes said in Kaldor and Chybisa that the Pagaelin are the most underhanded people on Harn. The tale of Haldin of Twerran, a merchant whose caravan was waylaid by the Pagaelin on the Genin trail is typical. Finding himself heavily outnumbered, Haldin begged the Pagaelin to spare him and his men. The tribesmen agreed that Haldin choose a champion to fight a Pagaelin warrior. The outcome of the combat would determine the fate of the merchant and his men. Haldin chose Calere, the captain of his escort and a highly competent swordsman. Despite tricks by the Pagaelin warrior Calere killed the tribesman. The Pagaelin lived up to the bargain by shooting Calere down where he stood, butchering the guard and flaying Haldin alive.

Pagaelin are suspicious by nature, a trait that makes the augurs self appointed task of manipulating them more difficult than it might otherwise be. Pagaelin seldom trust even their own kin, usually with good reason. Almost all males are perpetually armed. The most usual weapons are spears and bows, although the bearing of several daggers is common. Some tribesmen carry Mangs or Mankars of Gargun manufacture, and some of the armour worn by wealthier Pagaelin is also of Foulspawn make. While some of these Gargun implements are doubtless acquired by capture, the Pagaelin have a peculiar intermittent trade relationship with the Chindra Gargun. This, coupled with their propensity for violence, is no doubt the reason for the tribesmen sometimes being described as 'half-Gargun'.

Although the Pagaelin are nomadic, tribes may settle for several years in a particular locale because of good hunting. Interaction between tribes is frequent. Such contacts may take any form, from bloodshed to feasting. As a general rule the Pagaelin regard each other with slightly less hostility and considerably less trust than they do outsiders.

The Pagaelin have an erratic diet. Their agriculture is limited to patches of grain and vegetables that are often abandoned to grow wild for several years. Diets are sometimes supplemented by caravan raids or "toll" collected from travellers.

The Pagaelin use horses as beasts of burden. Most of these are acquired from Chybisa where ostlers broker Hodiri horses. Pagaelin warriors will often ride to the location of an intended raid or ambush, but dismount to fight on foot.

Pagaelin males see women as useful only for cooking and pleasure. The sole measure of respect that women receive is for their practice of primitive healing arts, but the growing influence of the Augurs is undermining this. First born female children are not usually welcome and are sometimes exposed to die. The Pagaelin practice of polygamy has kept the tribal population high. Marriage does not exist. Women are traded between males like chattels.

Children are raised by the women and the elderly. As males approach puberty they become servants of an older male and learn to hunt and fight. Pagaelin do not seem to take notice of parentage, either male or female, and few tribesmen can name their father.

The Pagaelin treat their elders with brutality and contempt. Those who have grown too old to defend their property or themselves are enslaved, robbed of their possessions, and often killed.

TRIBAL ORGANIZATION

Leadership of Pagaelin tribes is by the dominant male. It is entirely autocratic, although a chieftain acting against the predominant will of the other males is not usually long among the living. Chieftains are challenged to mortal combat on occasion, but more often ambitious males simply murder the existing chieftain. This is such a common custom that the chieftain will often try to rid himself of troublesome males, either by assigning them hazardous tasks, having them killed, or sending them away to another tribal group. Generally the chief will make decisions regarding the movement of the tribe, disposition of hunting and war parties, and arbitrate the division of spoils.

The chieftain is the pinnacle of the Pagaelin social heirarchy. Below him are other older, dominant males with young males next in importance. Children, women, and the elderly are follow in the social order, with slaves and unclaimed women at the absolute bottom. Each of the dominant males will have several concubines, as well as a retinue of younger men. As female children reach puberty they will be claimed by one of the older males. Young men take no concubines and have to make do with elderly women, those left unclaimed by stronger males, or the infrequent gifts of their "lord". As a result, women captured by the Pagaelin are almost invariably raped.

When a tribal group becomes so large that it can no longer efficiently feed itself it will usually split into two distinct tribes. The usual practice is for one or more of the older males to depart with their supporters. They will often join with similar minded males from another tribe. This parting of ways is seldom peaceful.

On occasion a particularly strong leader has emerged among the Pagaelin and has succeeded in uniting several tribes. This has happened infrequently due to the short life expectancy of Pagaelin chieftains. When it has occurred the tribes have made serious attacks on the outlying settlements of Kaldor and Chybisa. On one memorable occasion in 545, two tribes crossed the Ulmerian and attacked Burzyn. The garrison of the castle, after overcoming their initial disbelief, easily drove off the ill-advised raid. Of late, Shaadli, chief of the Tanaudin Pagaelin, with the aid and advice of the augurs, is increasing his influence with other tribal groups. It seems likely that the Augurs intend to use his tribe to further the subjegation of the Pagaelin.

The growing influence of the augurs is causing the traditional Pagaelin pattern of leadership to undergo a gradual change. In the tribes that are most heavily under their control the augurs are the virtual will of the tribe.

RELIGION

In the ancient times when they were a fishing people the Pagaelin worshipped Njehu, Lord of Whales whom they called Chaal. They seem to have known some version of the Ivinian mythos, albeit a crude one. Chaal ruled the deeps of the sea, was a master of weather and tide and brought fish and calm weather, and conversely, starvation, storms and destruction. The Pagaelin worshipped him as a jealous and angry god. On Harn worship of Chaal lost its relevence as the Pagaelin moved inland. As their ways changed the Pagaelin corrupted the Ivinian mythos, particularly the Elkyri, the wives and messengers of Sarajin. These were relatively benign spirits, but as the Pagaelin moved away from the sea and their culture degenerated the Elkyri came to be seen as menacing omens of doom. Since the Elkyri commonly take the form of ravens, these birds became objects of dread, and were often worshipped by tribesmen. This custom persists due to the augurs having implanted the belief that ravens are the messengers and spies of the Walker on the Heath.

Warriors took other animals as personal totems, a custom which continues even in augur controlled tribes, but there was no pantheon and little formalized worship among the tribes. Periodic attempts have been made by missionaries from Kaldor and Melderyn to introduce "civilized" religion, the results were usually fatal to the missionaries. No such attempts have been made since 703 when the Laranian Order of the Spear of Shattered Sorrow built a mission on the Lower Osel. The Pagaelin pretended interest, tricking the missionaries into allowing them into their compound. The resultant slaughter seems to have cooled any remaining evangelistic fervour of the Kaldoric churches to proselytize among the Pagaelin.

With the increasing worship of the Walker on the Heath and the growing influence of the augurs quasi-formal ritual has become more important to the Pagaelin. The most obvious, and widespread, evidence of this are the "augur feasts" that take place every new moon. As the date of the new moon approaches Pagaelin tribes make for the nearest augur lodge to participate in the inter-tribal feasts. From one to a dozen tribes might take part in the ceremony. The preparation of the meal is supervised by the augur and will always include a "blessed" drink, drugged with Alanal. With the tribesmen then susceptible to suggestion, the augur strengthens the Navehan influence.

Other drugs are abundant at the feasts. The Navehans grow many plants with alchemical properties at Bejist as well as harvesting the wild plants native to Setha Heath. The augurs secret gift of drugs has had a dramatic effect upon the Pagaelin. Since the Pagaelin experience with intoxicants was restricted to what they could steal from caravans on the Genin trail, the tribes have come to enjoy the periodic "religious" feasts. The fact that several of the drugs are addictive has helped to ensure that the feasts continue.

Another feature of augur feasts is sacrifice, usually of an animal, but sometimes a human will be slaughtered at the height of the feast. Such unfortunates are either captives from other tribes or wayfarers, or most often, a girl from the tribe. The celebration never results in violence among the warriors, as the augurs have convinced the tribes that the truce is enforced by the Walker on the Heath. It is deemed ill fortune for one Pagaelin to fight another on the night of celebration.

The augurs have introduced the use of Tasparth to the tribes. It is administered as part of the ceremony of 'Akan-shri', an ordeal said to allow the participant to be admitted to the presence of the Walker on the Heath. Deaths due to accidental or deliberate overdoses have furthered Pagaelin respect for their new deity. Those who have undergone the ordeal are called "Raunir", which translates as 'one who touches the Walker's cloak', and are treated with respect.

The augurs represent Naveh to the Pagaelin as the

Walker on the Heath, a spectral figure, the bringer of prophecy and dream. He is also the harbinger of death, usually of the sudden and unpleasant variety. The Navehan philosophy as modified and taught by the augurs preaches power and discipline. No disobedience, however slight, of the Augurs or the Walker, goes unpunished. Punishment will fit the crime but is invariably harsh and frequently fatal.

The Pagaelin worship the Walker to appease his dangerous anger and to divert it from themselves. Those who have expressed disbelief in the new deity have often died under "mystical" circumstances. The children who periodically disappear (stolen by the Navehans) are thought to "ride the winds of the Heath", a belief the augurs encourage. In the last decade the worship of the Walker has become more and more important to the tribesmen. Even tribes that are free of augur control fear the Walker on the Heath. The severity of the religion appeals to the Pagaelin psyche.

The Walker stalks the windswept Heath, protecting his home from interlopers. The tribes believe that he lives in the deepest reaches of the heath at a place called 'Nosa-olab' or 'The Hundred Names of Terror'. The Pagaelin have always had strong tabus regarding Setha Heath's southern reaches, and even the northern heath tends to be avoided by the tribesmen. Bejist is a dim tale of dread, remembered only in the darkest legends.

PRESENT RELATIONS

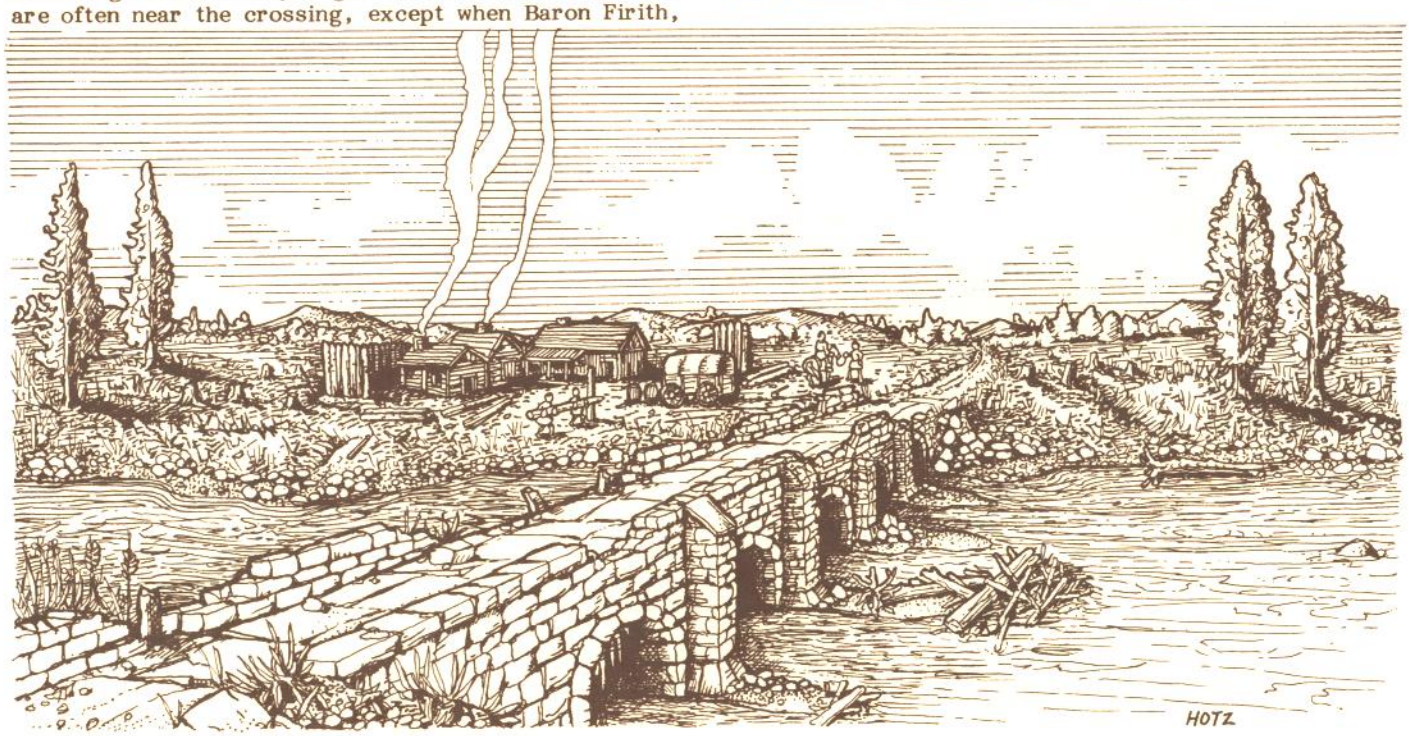
The Chybisans and Pagaelin generally try to avoid conflict, and this tends to keep the Ulmerien valley relatively peaceful. A few hot headed or drug enraged warriors sometimes raid settlements north of the Ulmerien, but such incidents are rare and usually of little note. The situation in the north is different. Kaldoric troops often skirmish with the Pagaelin; and there is an ongoing dispute over the control of Oselbridge. Members of the Mercantylers' Guild have long had a seasonal trading post at the north end of Oselbridge and recently began fortifications. Tribesmen are often near the crossing, except when Baron Firith, Warden of Oselmarch, sends a patrol south. It is rumoured that the Baron intends to send a large military force to permanently secure the bridge.

Elements in Kaldor and Chybisa have noticed the changes in the Pagaelin way of life. To date they have ignored them, probably unaware of their nature, but some persons in the Order of the Shield of Shattered Sorrow are beginning to worry. The priests of Naveh in Tashal know where their erstwhile brothers are and have not forgotten their heretic colleagues.

The Pagaelin respect the boundaries of the Shava Forest due to the disappearance of any foolhardy warriors that have crossed the Kald. Tribal legends speak of "The Devils in the Forest", but otherwise they ignore their western neighbours. The Sindarin in turn pay scant attention to the Pagaelin, although the elves sometimes hunt in the Shomos river area. The Sindarin are aware of the Navehan presence at Bejist and are disturbed by it.

The Sorkin Mountains are home to Gargun who sporadically raid the eastern Pagaelin range, usually for food in the form of a few dead tribesmen. Such raids are variable in their intensity, and in fact the Pagaelin and the Chindra Gargu-hyeka often trade with each other. The tribesmen provide the Gargun with slaves in exchange for weaponry and mountain herbs for the augurs. Relations between the Foulspawn and the Pagaelin bear strong similarity to relations between tribes.

The Pagaelin have an ambivalent attitude towards the Genin Trail. They are as likely to ignore travellers or collect "toll" peacefully as they are to attack, although small groups or obviously weak parties are courting disaster if they enter the tribal range. They will usually not attack a superior or equal force, unless they are driven by extraordinary hunger or are led by a strong chieftain. Travellers can be sure only that the tribes behavior will be unpredictable. Pagaelin tribesmen might seek to trade with travellers, sometimes honestly, although it is a foolish wayfarer who does not keep alert for treachery and his weapons close at hand.



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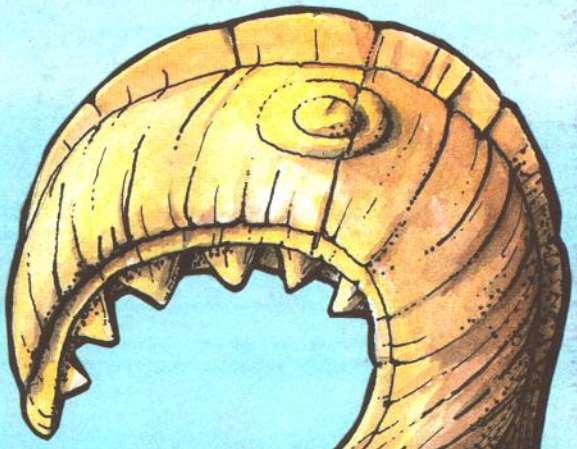
IVINIA



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